Psalm 60:2

A finibus terræ ad te clamavi, dum anxiaretur cor meum: in petra exaltasti me. *Ps. 60:2*	From the ends of the earth I cried unto Thee, while my heart was in anguish: Thou hast exalted me upon a rock.
Nunquam fuit David exul in finibus terræ, neque captivi ducti sunt unquam filii Israel in fines terræ: quare vox hæc Ecclesiæ est, quæ occupavit orbem terræ usque ad ultimos terminos ejus, juxta illud Psal. 2. *Postula a me, et dabo tibi gentes hæreditatem tuam, et possessionem tuam terminos terræ.*	David was never an exile in the ends of the earth, nor were the children of Israel ever led captive to the ends of the earth: wherefore this voice belongs to the Church, which has occupied the whole world even unto its furthest bounds, according to that saying of Psalm 2: *Ask of me, and I will give thee the Gentiles for thy inheritance, and thy possession the ends of the earth.*
Ait igitur, Ego propagata usque ad fines terræ, *ex ipsis finibus terræ,* id est, ex toto orbe simul per voces membrorum meorum, ad te clamavi, ubi per verbum, *clamavi,* declaravit vocem illam *deprecationem* nihil esse aliud, nisi ingentem clamorem.	Therefore she says: I, spread abroad even unto the ends of the earth, *from the very ends of the earth,* that is, from the whole world together through the voices of my members, have cried unto Thee; where by the word *I cried,* he declared that this voice of *supplication* is nothing else than a mighty cry.
Potest etiam *per fines terræ* intelligi distantia maxima ab eo qui clamat, ad eum cui clamatur. Deus enim cui clamatur est in finibus cœli, id est, in summo cœlo; is vero, qui clamat, est in finibus terræ, id est, in ima terra; ut hæc sit ratio tanti clamoris.	*By the ends of the earth* may also be understood the greatest possible distance between him who cries out and Him unto whom the cry is made. For God, unto whom the cry is made, is in the heights of heaven, that is, in the highest heaven; but he who cries is at the ends of the earth, that is, in the lowest earth; and this is the reason for so great a cry.
Quomodo in Psal. 129. dicitur, *De profundis clamavi ad te Domine.* Magna enim voce clamare debet, qui in imo positus exaudiri vult ab eo qui sedet super Cherubim in altissimo cœlo, id est, qui intelligens infinitam distantiam inter suum nihil et divinas perfectiones, tamen cum ipso Deo colloqui in oratione præsumit.	As it is said in Psalm 129: *Out of the depths I have cried unto Thee, O Lord.* For he must cry with a loud voice, who being placed in the depths wishes to be heard by Him who sitteth upon the Cherubim in the highest heaven; that is, he who understands the infinite distance between his own nothingness and the divine perfections, yet nevertheless presumes to speak with God Himself in prayer.

Dum anxiaretur cor meum, in petra exaltasti me. Reddit rationem cur magna fiducia clamet ad Deum, quia videlicet, alias expertus est auxilium divinum sibi in tribulatione non defuisse.	*While my heart was in anguish, Thou hast exalted me upon a rock.* He gives the reason why he cries unto God with great confidence, namely because he had previously experienced that divine help had not failed him in tribulation.
Dum alias, inquit, *non raro anxiaretur cor meum,* ob varias tentationes deprimentes me: tu clamantem exaudisti, *et in petra exaltasti me,* id est, in altissimo et munitissimo loco collocasti, quem locum paulo post, *turrim fortitudinis* appellavit.	*When formerly,* he says, *my heart was often distressed,* because of various temptations weighing me down: Thou didst hear me crying out, *and Thou hast exalted me upon a rock,* that is, Thou hast placed me in a most high and strongly fortified place, which place shortly afterwards he called *a tower of strength.*
Porro petra ista sublimis Christus est, in quem quicumque per contemplationem exaltatur, et quanta ipse prior passus sit, et quem exitum passiones ejus habuerint, diligenter recogitat, facile vincit, et contemnit omnia.	Moreover this lofty rock is Christ, and whoever is raised up unto Him through contemplation, and carefully considers how greatly He Himself first suffered, and what end His sufferings attained, easily conquers and despises all things.
In Hebræo habetur, *in petra exaltabit me,* sive *exaltavit me.*	In the Hebrew it is found, *upon a rock He shall exalt me,* or *He has exalted me.*
exaltabitur supra me, quæ verba nullum sensum faciunt, ideo credibile est Septuaginta non legisse ממרום ממני *iarum mimmenní, exaltabitur supra me,* sed iisdem litteris, una dempta, ירוממני *ieromemenni, exaltabit me,* sive *exaltavit me,* ut habetur in Psal. 26.	*shall be exalted above me,* which words make no sense; therefore it is credible that the Septuagint did not read ממרום ממני *iarum mimmenní, shall be exalted above me,* but, with the same letters and one removed, ירוממני *ieromemenni, shall exalt me,* or *has exalted me,* as it is found in Psalm 26.
nam futurum sæpe accipitur pro præterito: parum autem refert quod ad sensum attinet, sive dicatur, *in petra exaltasti me,* sive Deus in petra *exaltavit me.*	For the future is often taken for the past; moreover, it matters little as regards the sense whether it is said, *upon a rock Thou hast exalted me,* or God upon a rock *has exalted me.*